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THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION
OF THE

American Society
FOR MELIORATING THE CONDITION OF THE JEWS.

· נחמו נחמו עמי יאמר אלהים: Is. XL. 1.

ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν. JOHN IV. 22.

VOL. III.—No. 4.]

OCTOBER, 1846.

[NEW SERIES.]

For the Jewish Chronicle.

MATT. I. 21.

No. VI.

BEFORE I proceed to the subject of this essay, I wish to make a few general observations upon the part of the chapter thus far considered.

The leading purpose of the Evangelist, in writing the gospel, was to prove to the Jewish nation the Messiahship of the Lord Jesus. The first chapter contains his proposition—the following chapters his proofs. Neither the proposition nor the proofs are formally propounded; but constructively only with the narrative. His method is first to state the attributes of Messiah, according to the scriptures, and then to prove, that those attributes met in the person of the Lord Jesus.

These attributes, as we have seen, were both human and divine. He was to be the son of David, the son of Abraham, and therefore the son of Man: He was also to be begotten, by the Holy Ghost, and therefore the son of God. His human pedigree is stated without proof. His sonship to Joseph is not al-

leged in positive and direct terms. The Evangelist records simply the facts from which the relation resulted. One reason for omitting proofs of pedigree probably was, that the greater portion of the line was fully established by the scriptures. The residue of the line, if it had been called in question, could have been established authoritatively only by an appeal to public records then existing. The espousal of Mary to Joseph, and the birth of the Lord Jesus into his family, could perhaps be satisfactorily shown in the same way, or if not, then only by the testimony of living witnesses.

It is plain, however, that the divine generation of the human person of our Lord could not be established by any public records, nor, indeed, by any human testimony, or even natural proof. It was a *supernatural* fact, not cognizable by the senses, or by force of mere nature. It could not be established except by supernatural proofs. This fact, therefore, is merely alleged in the first chapter. The revelation which the angel made to Joseph, although it convinced *him* of the fact, was private; nor is it here recorded as one of the

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proofs, that people had of the fact. Joseph was not commanded to make it known; nor do we read that he did so. Had he published the revelation which was made to him, we have no reason to suppose, the nation would have believed his testimony. Besides, it has been shown, that this revelation was introduced into the narrative in another point of view, viz., as matter giving to the transaction between the Lord and Joseph the nature of a covenant. Yet the Evangelist, as his method is, makes the narrative serve as his averment of the fact thus communicated to Joseph. It is plain, that this is the great fact of the chapter, and indeed of the whole gospel: and to prove it, is the chief object of the Evangelist in the following chapters.

Here we may observe, that proof of the divine generation of the human person of the Lord Jesus virtually carries with it also the proof, that his human pedigree was according to the covenants: For while the scriptures show, that Messiah was to be of the seed of Abraham and of David, as well as divine, they contain no intimation of more than one incarnation of the Son of God. Indeed, reason teaches us that a fact, or an act, so stupendous could never be repeated. It follows, therefore, that if one incarnation be established by infallible proofs, it must have occurred, in every particular, in the manner, and according to the relations, previously established by the covenants. Inferentially, we have the highest possible proof of the whole table, viz., the act of Jehovah himself, in becoming incarnate; proof, to which the *tabulae censuales* of the Jews, had they been preserved, could add no weight; and this may be the reason, why God in his providence has allowed those records to be destroyed. The continuing or permanent proof required of the *human* relations of the Lord Jesus depends upon the proofs of his divine generation; which shows that the doctrine of our Lord's divine nature, although denied by some, who call themselves Christians, is essential to the proof of his divine mission.

On the same general reason, too, we may account for the omission of this Evangelist to record the pedigree of Mary, through whom, and not through Joseph, our Lord proceeded from the loins of David, according to the flesh (Acts ii. 30; Ps. cxxxii. 11) — while, on the other hand, he records particularly the pedigree of Joseph, through whom, as we have seen, and not through Mary, the covenant relation was to be established. Yet Joseph being considered *one flesh* with Mary, according to the effect of God's institution of marriage, (Matt. xix. 5; Eph. v. 23, 32; Gen. ii. 23, 24,) the relations of both commingle and blend in the union, or rather *oneness*, of their persons. This remark explains an observation made in the first of these essays upon the covenant with David, and shows in what sense this Evangelist states the pedigree of our Lord according to the flesh.

On the same ground, too, we may account for the omission of Mark to record the pedigree either of Joseph or of Mary; alleging only the divine sonship of Jesus (Mark i. 1); and the same remark may be applied to the gospel of John. For if Jesus was the son of God, or the Word made flesh, he must (according to the law or the arrangement of the covenants) have been also the son of David and the son of Abraham.

These considerations may also show us how unimportant are many of the difficulties, which have been raised upon this table of our Lord's pedigree. It is indeed quite useless to discuss some of these questions; because their solution necessarily depends upon the lost records of the Jews. Besides, were they important, the means of their solution would without doubt have been preserved. But, as I have observed, every important particular of the table was and is established conclusively, by the proof of our Lord's divine generation, and that to Gentiles and Jews of the present age, as well as to the Jews of Matthew's day. Yet the table in all its particulars was, and still is, important for some purposes,

or it would not have been given. We have seen that to the Jewish mind it conveyed important instruction. It served to link the gospel to their own acknowledged canon, and but for their unbelief it would have been received by the nation as a part of it.—I pass now to the particular subject of this essay.

The angel who announced to Zacharias the birth of the forerunner of the Messiah, and the angel who announced to Mary the incarnation, was Gabriel (Luke i. 19, 26). Whether it was Gabriel who appeared to Joseph also (Matt. i. 20), or whether it was the angel of the covenant—the same who appeared to Abraham—Jehovah himself, we can only conjecture. Some reasons, however, may be suggested for the latter opinion. But not to enlarge upon this topic, the reader's attention is requested to the *name* which the angel, (whoever he may have been,) commanded Joseph, (and as it would seem of his own authority,) to impose upon the child, at that time already begotten and conceived, but not born: "Thou shalt call his name Jesus"—and to the reason given for the command; "for he shall save his people from their sins."

As this is God's reason for the name he appointed, the salvation intended could be no other than the salvation afterwards actually wrought. The name JESUS therefore conveyed a prophetic, although at that time a concealed, allusion to the economy of grace afterwards founded upon the sufferings and death of the Lord Jesus. Had the command been to call his name Messiah, or Christ, or Immanuel, this allusion would have been lost, and, instead of it, we should have had a formal and express designation of his person to his kingly office and reign. Besides, had either of these names been imposed by divine command, and that fact authenticated in such a way, as to enforce the belief of it by the nation, it would have interfered, as we shall presently see, with some other of the divine purposes. The economy of grace thus

alluded to was at that time, and in fact during the whole of our Lord's personal ministry, an impenetrable mystery. It was hidden, as it were, under the *name* Jesus; just as the Messiah was hidden under the *human person* of the Lord Jesus. To the eye of the nation there was no chasm between the Levitical economy, which they then enjoyed, and the economy of Messiah's kingdom, which they then expected would soon appear. (See Luke xix. 11-17; xx.; Acts i. 6.) Both were marked off, as it seemed to them, upon one continuous scale, and the latter appeared to be but the sequel or expansion of the former. And in fact, these economies were, if I may so say, conditionally joined. This condition, however, was, the cordial reception of the Lord Jesus by the nation, and their submission to him with the obedience of faith. But when the nation rejected him, as it was foreseen they would, this scale parted asunder, and the portion of it, which marked and measured Messiah's reign, receded into the future, and from thenceforth was hidden among the secrets of the divine mind. The economy of grace was then disclosed; the administration of the Holy Spirit was commenced; and the disciples were taught for the first time to apprehend the mystery of salvation by grace through the death of Christ. (Matt. xvi. 22; xvii. 23; Mark ix. 10; Luke xviii. 31-34; xxiv. 21; xxv. 26; John xx. 9.)

The design of God, in thus concealing his intended proceedings, had respect to the trial, to which he purposed to subject the nation by our Lord's personal ministry. In order to this trial, it was necessary that the person of Messiah should not be denoted and declared by a clearly and publicly authenticated divine command under his official character or title; nor indeed be identified by such signs, or tokens, as *could not be* mistaken or perverted, or resisted, by the nation; while at same time the divine justice required, that such evidence should be exhibited to that people, as ought to have satisfied

them, and would have satisfied them, that Jesus was the Messiah, if their hearts had been prepared for his reign. Upon such evidence they were to act, freely and without constraint. None doubts that God could have given the nation overwhelming evidence of the Messiahship of Jesus—evidence, which would have compelled the most obstinate and hardened to submit to him; but a belief and submission thus produced would have left that people not less unfit for his kingdom and his reign, than they were without such evidence. (See John xv. 24; vii. 17; vi. 15.) We must remember, also, that the personal ministry of the Lord Jesus fell within the Levitical economy, and was in fact the closing part of it. Yet it was marked by such peculiar events, by such demonstrations of the unusual presence of theocratic power, that it may be considered, in a qualified sense, a new dispensation. If I might be allowed to designate it by a new term, I would call it, "The dispensation of evidence." Our Lord himself called it especially "The time of their visitation." (Luke xix. 44.) On the one hand, it was distinguished from the preceding dispensation of prophecy, (Matt. xi. 13; Luke xvi. 16,) and, on the other, from the succeeding dispensation of the Holy Spirit (John xvi. 7; vii. 39; Acts i. 5; ii. 1, 4,) and, referably to these two, it may be called, "The dispensation of the kingdom of the heavens come nigh." But however denominated, we are now to consider it as the period of the nation's most momentous trial, under the economy of law, by force or means of evidence, (though of the miraculous kind,) operating on the mind of the nation, but without the aid of the Holy Spirit to influence the moral affections. The evidence designed to be exhibited, and which was in fact exhibited, all tended to prove the great doctrine with which our Lord commenced his ministry, viz., that the kingdom of the heavens had come nigh, and consequently that Messiah was actually among the

people, exercising powers which belong only to his kingdom. As these extraordinary powers proceeded from the *person* of Jesus, they proved him to be the Messiah; not indeed in a manner, nor with a degree of force, which was inconsistent with a moral trial of the nation, but yet so clearly and so fully as to leave the nation altogether without excuse for rejecting him. This evidence, indeed, was punctually appointed in the divine counsels, both in respect to the degree of it and the kind of it. And according to the divine purpose in this behalf did our Lord exhibit it in his public ministry. Hence he spoke of his doctrine and works, as all appointed and settled beforehand by the Father (John v. 36; vii. 16; viii. 28; x. 32; v. 19; xii. 49; xiv. 10; v. 30; xvii. 8, 4.)

It is plain, too, that the nation did not believe, that they would reject the Messiah when he should appear (John xii. 34), and the disciples themselves, even after they were taught the mystery of the person of the Lord Jesus, participated in the same belief (Matt. xvi. 22; xvii. 13; Mark ix. 10; Luke xviii. 31-34; xxiv. 21; xxv. 26; John xx. 9). Even as late as the day of our Lord's ascension, the disciples were ignorant of the purpose of God in respect to this present dispensation (Acts i. 6). Still later, they had no conception that the Gentiles were to have a part in its blessings (Acts x. 34, 35; xv. 13, 14), while the nation at large regarded even the supposition of mercy to Gentiles with impatience and scorn. (Acts xxii. 21, 22.) How they could so misunderstand their own scriptures, we need not now inquire. The fact that they did so, however, is clear. Now what I wish to remark is, that their ignorance on this point tended, in one respect, if I may so say, to their greater freedom from restraint under the trial of which I have spoken. For if God had fully and luminously declared by the ancient prophets, or otherwise, the foreseen issue of our Lord's ministry, so that even the depraved and darkened mind of the

nation could not have misunderstood or perverted his predictions—had he also in like manner declared the proceedings he intended to institute and pursue upon that so foretold issue—it is easy to see the influence it would have had upon the moral trial of the nation, by the discouragement it would have cast over the national mind. Hence, our Lord himself, when speaking *in public* of his own rejection and death, resorts to parable or allegory (John ii. 19; Matt. xxi. 33–39,) instead of that plainness of speech which he used *in private*, near the close of his ministry, before his disciples (Matt. xvi. 21; xvii. 12, 22, 23.)

In the same way, the name Jesus, although it embodied allusively, if I may so say, the oracle contained in the 53d chapter of Isaiah, and, in the application made of it by divine command, did identify the person the prophet describes, yet, as the allusion lay concealed in the divine mind, until it was cleared by the event, it could in no way clog or impair the freedom of the nation in the trial to which it was about to be subjected.

This principle of the divine government gives us the clue to the interpretation of many passages of our Lord's public ministry. Did he command his disciples to tell no man that he was Jesus the Christ? (Matt. xvi. 20.) Did he perform some of his most stupendous miracles privately, before his disciples, or some of them; as, the fishing for tribute-money (Matt. xvii. 27)—walking on the sea in the night time (Matt. xiv. 22, 23)—or the Transfiguration (Matt. xvi. 1–9)? These were not of the number or kind of proofs, which God saw proper to put publicly before the nation at large as grounds of judgment, and suited to the nature of the trial they were put upon. I could specify other applications of this principle; but I must not prejudice the argument by anticipating topics, which will not be understood by all without an examination of particulars. There is, however, one passage, containing, as I understand it, a direct proof of this prin-

ciple, to which I will briefly advert, before closing this essay.

The Pharisees had heard much of the doctrine of the Lord Jesus, and had seen many of his works. Yet they wanted not only *more* evidence, but evidence of a *different* kind. They wanted a sign from heaven. (Matt. xii. 38, 40; xvi. 1, 4; Mark viii. 11; Luke xi. 16, 29.) At the exodus from Egypt the Lord descended upon Mount Sinai, and the overpowering effect of his appearance on the people at the time is described in Heb. xii. 18–21. Yet the impression soon wore off (Acts vii. 51). Probably these Pharisees did not desire a repetition of this scene. Still the incarnate presence of Jehovah was too noiseless, and not sufficiently striking to compel their belief. Their demand, however, was not specific. Perhaps they would have been satisfied, if he had stopped the sun in its course, as Joshua did, or caused the heavens to thunder, as Samuel did, or the shade on the dial to recede, as Isaiah did. Or, perhaps, if he had been transfigured before them, as he was before Peter, James and John, or if he had cast himself from the pinnacle of the temple, unharmed, as the devil tempted him to do, these Pharisees would have been satisfied. Our Lord's reply turns upon the principle before stated. As given by Matthew (xvi. 1, 4) it may be thus paraphrased: "In respect to the affairs of life, you are contented with probable grounds of judgment. You judge of the weather by the appearance of the sky, and regulate your conduct accordingly. You act wisely in this; because it is the kind of evidence God gives you in such matters. So in regard to Messiah's times and kingdom, God has given in the scriptures appropriate signs and grounds of judgment, upon which you must act, and these are just such signs, and grounds of judgment, as have been spread before you in my doctrine, and in my life and my works. Yet you are not content to judge of my doctrine and character by such evidence. You ask more evidence, and another sort

of evidence. This proves you to be unequal and unfair judges. (See John vi. 17.) But God will not give you the evidence you ask; nor other than you have; in time to save you from national ruin. Yet I foresee you will reject this evidence, and that you will reject me; and by so doing you will procure for yourselves (though too late) one other sign, viz., the sign of the resurrection of my body, which will be slain and buried in the earth by your means. You have this sign, indeed, even now typically set forth, in the history of Jonah." Such, it appears to me, is the force of this passage. Thus much, however, is plain; the substance of the Pharisees' demand was for further evidence, and evidence of a different kind from that furnished by his daily public miracles (Matt. xi. 4, 5), and the substance of the answer of our Lord was a refusal to comply with that demand, for the reason suggested.

The more particular application of the foregoing observations to the passage under consideration must be reserved for another essay. AZOR.

THE PROSPECT.

THE *Occident* for September has an interesting article under this head, from the pen of the editor. We extract the principal portions of it for our readers:—

The "Prospect" now is, that great numbers of Israelites will be induced to quit ancient Europe and settle in the new world, partly driven out by the iron hand of power, which renders their native countries unfit homes for those who pant for freedom; partly because the immense area of the western continent offers a wide field for individual enterprise, the like of which is unattainable in the confined and overcrowded districts of England, Germany, Poland, and the adjacent countries.... At first the arrivals were but few and at comparatively

rare intervals; of late years, however, as the ties of relationship, existing between those here already and those yet behind in their native countries, have become more ramified, the amount of emigration has become annually increased, until there is every probability that before long there will be many and numerous congregations in most parts of America, until we shall have indeed a Jewish public, respectable at least for its numerical strength, to a far greater extent than was thought of as likely but few years ago.

The impulse having accordingly been once given, we believe that no milder measures of government in our behalf will materially lessen the amount of those who will desire to seek a new home in the West; and the experiment having been found beneficial with the poorer classes, it is more than probable that the wealthy and well-educated will, by degrees, also repair to these shores to establish themselves permanently in business, and to rear their families as citizens of the United States or Canada. Were the Jews generally given to agriculture, there could be no doubt but that thousands would seek a home in the fertile soil of Western Virginia and Pennsylvania, and the states of Texas, Indiana, Illinois and Missouri, Canada, &c.; but as few of our German friends have any practical knowledge of this important pursuit, it is not to be expected that many will invest their means in experimenting as farmers, which would in all likelihood entail upon them great pecuniary losses. Nevertheless, should we be able to provide an asylum for our greatly afflicted Russian and Polish brothers, who, whatever may be said of the benevolent intentions of the Czar and his counsellors, are subject to the arbitrary will of an irresponsible despot and the exaction of his heartless underlings, there would be an absolute certainty that large masses would hasten hither as tillers of the ground, as many of them are practical farmers and farm-laborers, only providing that the modern Pharaoh

would allow them "to go up out of his land;" for strange as it may seem, while he wishes, to judge from his measures, to rid himself of the Jews by forcing them, through the weight of tyranny, to forsake their faith, though there are anomalies even in this intention, it is nevertheless clear that he does not permit them to quit the country, by which means he would at once get rid of a population from which he appears to think the State can derive but little or no benefit. To our apprehension the best manner of serving the Russian Jews would be to withdraw them from Russia and Poland; and whatever other plans may be adopted to effect this, we see no reason why a home should not be provided for them in America, where they might settle say from fifty to five hundred families in one neighborhood, as farmers and raisers of stock. We farther believe that if proper exertions were made, the government of the United States, or of Texas, or Canada, would assign to a respectable colony an ample tract of land conveniently situated near some navigable stream, to enable the settlers to transport their surplus produce to a good market; but even if such a public grant should not be attainable, there are many individuals who have large tracts of land, who would be glad enough to permit an industrious class of colonists to settle upon their properties on very favorable terms, and either lease them farms at a moderate rent, or sell them on long credits. There is ample room in the West, and even in Virginia, Pennsylvania, North Carolina and Georgia, where the climate is mild, and the soil new and fruitful, capable of making ample returns for the labors of the husbandman. The only question is, how are the means to be provided? It is true the project would not be feasible, if the colonists, should they be poor, were to receive no aid from Europe, since the means of American Israelites would not be adequate to bring over even a thousand souls, and provide them with the requisites for commencing a colony. But in the

first place, there must be many in the countries named, who have ample means to pursue agriculture in this country, and would be glad to emigrate, provided a home were ready for them, to receive them on their arrival. Many Christian Germans have arrived on these shores, and at once sought the new homes already selected for them by their friends who had been sent out before "to spy out the land." Why could this not be done by Jews likewise? why could not a hundred young men come over, purchase a good, well-timbered tract of land, clear a sufficient space for immediate wants, build log-houses, obtain a small number of cows, oxen, and horses, and then send for the remainder of their families to join them in a land where they need not fear the emissaries of a tyrant, and where they are not compelled to transgress their religion, because State policy exacts it of them?

Besides the actual resources of the emigrants themselves, we entertain no doubt, but that the benevolent of England, Germany, and France, would contribute considerable sums to forward any feasible plan of emigration to this country of the class of Jews under question; for no one who has correct feelings, but will be anxious to place as many as possible of our afflicted brothers beyond the reach of the policy of the Czar, which though apparently rendered milder at present, perhaps through the intervention of that intrepid Israelite, Sir Moses Montefiore, is but too likely to become as excessively rigorous as ever, upon the first caprice of the irresponsible autocrat, or upon the first suspected offence of the Jews, in whom that is a national crime which in other persuasions is but the transgression of individuals. No, it cannot be the interest of our wealthy European Jews, to leave their Russian brothers exposed to a chance even of the atrocities to which they have been subjected; hence it is not to be doubted but that a well-organized scheme of colonization would find a hearty response in the

minds of thousands, who would be glad to aid if they but knew how aid might be rendered efficient. We have lately addressed a letter to a prominent Israelite in England on this very subject; but as yet we have not received a reply; still of this we are sure that a great deal of interest is felt upon the subject abroad, and that the idea is easily capable of being realized. In the meantime, we earnestly wish those of our readers, who are acquainted with agriculture in this country and other matters connected with this subject, to favor us with their ideas, in order to lay them before the public; and we would be glad, were those who have the means and power to take some steps to render these loose ideas efficient by some plan of action. It is impossible that we can look coldly on the distress, which it is but too likely will overtake the Jews in Russia after 1850; now, therefore, is the time of action, and let us not be deceived by the apparent lull in the storm of persecution which we have lately witnessed.

THE AFFINITIES OF ERROR.

The affinities of error and errorists, we have often thought, would be a fine theme for philosophic inquiry, and one susceptible of very various and profitable illustration. It is common enough to say that "truth is one," and to assert this as one of her peculiar glories. But that "extremes meet" is another popular aphorism, which of itself seems to imply that the most devious windings, and labyrinthine perplexities, of error, have not only the same point of divergency in the unity at once of truth and the nature of man, but the same outlet also in their tendencies and results. History, indeed, shows, that "against the holy child Jesus, whom God hath anoint-

ed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel," have been ready at all times to strike hands in prompt and deadly coalition. Nor is the present age wanting in materials for such an investigation as is here suggested, while it is believed that the developments of the future will be in this respect yet more distinct and appalling than all that have gone before. When that heavenly Champion, whose name is called the Word of God, comes forth to the final conflict, "the beast, and the kings of the earth, and their armies, are gathered together to make war against him." So, when the beast is taken, "*with him*" is found the false prophet that wrought miracles before him; and at the sight of Babylon's burning "the kings of the earth, and the merchants of the earth, shall bewail and lament—shall weep and mourn." (Rev. xviii., xix.)

Our readers, we trust, agree with us in thinking that if there is, or can be, (which to many modern professors seems to be quite doubtful,) any such thing as what scripture calls "damnable heresy," the name may properly be applied to the denial of Christ as "the Lord and the God" of all them that believe. (John xx. 28.) But what we wish more particularly to observe at present is, the remarkable tokens of sympathy which a cold, dead, barren *Socinianism* has been putting forth of late with other, and to a superficial view the most opposite, forms of error. Already it exchanges signals with the *Vatican* and the *Synagogue*.

It is not long since Christendom was startled by the sound of Popish bells over the grave of Channing;

and now the ghastly compliment is returned to the dust of a Popish bishop.* In like manner, modern Judaism is not unwilling to recognize in Socinianism a trusty friend and ally; and poor, baffled, nerveless Socinianism is but too thankful for whatever help it can secure from the intellectual force and subtilty of the Rabbi. The following statement is quite curious:—

Among the recent productions of the press, there has appeared a remarkable discourse on the unity of God, written by the Rev. M. J. Raphall, a Jewish Rabbi, of the Synagogue of Birmingham. The preface informs us that the discourse was composed “at the request of the Rev. Hugh Hutton, minister of the congregation of Christian Unitarians assembling in the old meeting-house, Birmingham, who was desirous of placing before his hearers an authentic Jewish statement of the doctrine of the Divine unity, as an evidence that the Jews neither entertain the idea of a plurality of persons in the Godhead, nor regard any portion of their scriptures as favorable to such an opinion.” The preface further informs us, that “after being preached by the author, it was *re-delivered* by Mr. Hutton; first in the Unitarian chapel, Warwick, and afterwards in the old meeting-house, Birmingham; on both of which occasions it was listened to by large and attentive congregations.

“HE RESTED, AND WAS REFRESHED.”—EX. XXXI. 17.

WHAT an “exceeding weight of glory,” incomprehensible to us, must the divine mind have perceived in that whereby He “was refreshed!” And shall we dare to say that this glory is gone for ever; that there shall never again be a time when God shall look on this

earth and its inhabitants, and “be refreshed” because they are “very good?”—*Ridley H. Herschell.*

For the Jewish Chronicle.

ON THE TITLES AND WORKS OF THE MEDIATOR.

No. III.

I PROCEED to show that the titles, which are employed to designate the Mediator in his official character and work, are applied interchangeably with the names *Jehovah* and *Elohim*.

In the Old Testament the *official titles* by which the Mediator is indicated, and which are quoted in the New, are very numerous. A notice of one or two of these may suffice on the present occasion. For if in the instances cited the titles designate him in his delegated official character, and are applied interchangeably with the names *Jehovah* and *Elohim*, then their peculiar import *as titles* must be deemed to be included in the *names*, as used in those instances.

The Mediator is expressly designated, in the Hebrew scriptures, by the phrases, “The angel, or messenger,” and “The angel of Jehovah,” or, more properly, “*The angel Jehovah.*”

The original word for *angel* is, both in Hebrew and Greek, a title of office; namely, the office of a *messenger*, or one sent. When applied to men, it is commonly translated *messenger*; and in one instance, in our version of the prophet Malachi, it is so rendered to designate *Jehovah* who was to reappear in *his* temple, in the person of the Christ, Immanu-El, God revealed, or manifested in human nature.

* Bishop Fenwick of Boston.

The divine speaker in the passage referred to is the Mediator himself, who would send *his* messenger (John the Baptist) to prepare the way for his own appearance as *Jehovah*, even *the messenger of the covenant*. "Behold I will send *my messenger*, and he shall prepare the way before *me*; and the Lord whom ye seek shall suddenly come to *his* temple, even *the messenger of the covenant*, whom ye delight in; behold he shall come, saith *Jehovah* of hosts."

The Evangelist Mark opens his Gospel by quoting this passage, and another from Is. XL. "The beginning of the gospel of *Jesus the Christ*, the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of *the Lord*, make his paths straight." See also Matt. iii. 3; Luke iii. 4.

But in Isaiah we read as follows: "The voice of him that crieth in the wilderness, Prepare ye the way of *Jehovah*; make straight in the desert a highway for *our Elohim*. Every valley shall be exalted, &c., and the glory of *Jehovah* shall be revealed, and all flesh shall see it together: for the mouth of *Jehovah* hath spoken it. O, Jerusalem, say unto the cities of Judah, Behold *your Elohim*."

These passages, read in connection with each other, conclusively show that *the angel* announced by Malachi is the same person, who in the Old Testament is called *Jehovah* and *Elohim*, and in the New, *Jesus*, *the Christ*, and *the Lord*. Jesus saith of John, Matt. xi., "This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

John, "looking upon Jesus as he walked, saith, Behold the Lamb of God." And in the context of the passage quoted from Is. XL., we read, "To whom will ye liken God?"—(El—called with reference to his incarnation, Immanu-El, and in the New Testament, Jesus)—"It is he that stretcheth out the heavens, &c. To whom will ye liken *me*? saith *the Holy One*. Why sayest thou, O Israel, and speakest, O Israel, my way is hid from *Jehovah*, and my judgment is passed over from *my Elohim*? Hast thou not known, hast thou not heard, that the everlasting *Elohim*, *the Jehovah*, *the Creator* of the ends of the earth, fainteth not?" &c.

The divine names and titles of office thus interchangeably employed by Isaiah, Malachi, and the Evangelists, are evidently intended to designate one and the same *person*, in one and the same character, under the respective dispensations.

This will further appear from a reference to some of the instances in which *the angel Jehovah*, as the immediate agent in administering the concerns of his people under the ancient dispensation, manifested himself, sometimes visibly in the form of man, at others in a visible symbol, to Abraham, Jacob, Moses and others, and was constantly with the Church in the wilderness.

Stephen, Acts vii., refers to him as *the angel* who appeared to Moses in the bush, and says that Moses was in the Church in the wilderness with *the angel*, who spake to him in Mount Sinai. Accordingly we read, Ex. iii., that "*the angel Jehovah* appeared unto Moses in a flame of fire in a bush"—that is, in the dazzling brightness in which he appeared on

various other occasions under that dispensation, and on the mount of Transfiguration, to Paul on his way to Damascus, and to John in Patmos. Moses turned to behold this manifestation; "and when *Jehovah* saw that he turned, God (*Elohim*) called unto him out of the midst of the bush." In the context *the angel* ascribes to himself all the attributes of the true God, calling himself *the I AM* (the self-existent)—the God of Abraham, Isaac and Jacob, and promising to deliver the Israelites from Egypt, and to inflict judgments upon their opposers. "Moses hid his face, for he was afraid to look upon God."

Thus, as on various other occasions, the divine names and the title *angel* are interchangeably used, and used as if emphatically to instruct Moses in respect to the person and office of *the angel*, as he who was denominated *Jehovah*, and familiarly known as the God of Abraham, Isaac and Jacob, who had appeared to them and blessed them. There is an implied reference to his former visible manifestations to the Patriarchs, and in all the subsequent allusions to this notable appearance, the God of Abraham, *Jehovah*, and the angel, are regarded and spoken of as *the same person*; the head of the theocratic administration, the king of Israel.

In Ex. xiii. we read that "*Jehovah* went before them by day in a pillar of a cloud, and by night in a pillar of fire;" and in the next chapter, that "*the angel* of God, which went before the camp of Israel, removed and went behind them." Again, Ex. iii., "*Jehovah* said, I am come down to deliver them from out of the hands of the Egyptians, and

to bring them up out of that land." And in chap. xiii., xx., and various other places, it is said that *Jehovah*, *Jehovah Elohim*, *Jehovah thy Elohim*, &c., brought the children of Israel out of Egypt.

In Josh. xxiv. it is written, "Thus saith *Jehovah*, *Elohim* of Israel; I sent Moses and Aaron, and plagued Egypt—and I brought your fathers out of Egypt—and I brought you into the land of the Amorites." But in Judges ii. we read that, "*the angel Jehovah* came up from Gilgal"—(i. e., probably from the tabernacle then at Gilgal)—"to Bochim, and said, *I* made you to go up out of Egypt, and have brought you into the land which *I* swore unto your fathers—but ye have not obeyed *my* voice: and it came to pass when *the angel Jehovah* spake these words unto all the children of Israel, that the people lifted up their voice and wept—and they sacrificed there unto *Jehovah*."

In these passages the *Elohim* of Abraham, the *Jehovah* of Moses, and *the angel* are clearly identified as the same person, appearing, speaking, and acting in the same character; and the Israelites must have understood these several appellatives to designate the same delegated personage, the eternal Word, the Mediator, the Son, by whom alone from the beginning the invisible God, the Father, hath been declared. Those who saw the angel, saw *Jehovah*, the *Elohim* of Israel: but no man hath seen the Father.

That he appeared in this character to Israel is evident from Hos. xii. 3-5, compared with Gen. xxviii. and xxxii., where personal and visible manifestations are recorded. "By his strength," saith the prophet,

"he had power with Elohim, yea, he had power over *the angel* and prevailed: he wept and made supplication unto *him*: he found *him* in Bethel, and there *he* spake with us, even *Jehovah Elohim* of Hosts, *Jehovah* is his memorial." Compare the history: "And Jacob was left alone, and there wrestled *a man* with him until breaking of the day.—And he said, Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with men, and hast prevailed.—And Jacob called the name of the place Peniel (the face of God)—for I have seen God, face to face, and my life is preserved." Gen. xxxii. At Bethel he saw a ladder, "and, behold, *Jehovah* stood above it, and said, I am *Jehovah*, *Elohim* of Abraham thy father, and the *Elohim* of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." Gen. xxviii.

That the personage, who thus appeared to Jacob in the form of man, was the Mediator, admits of no doubt. He is called *the angel*: yet the names of the Creator are applied to him, and he asserts his prerogative in respect to the works of providence, by promising to give the land to Jacob and his seed. Jacob saw him, talked with him, worshipped him, received commands and promises from him. At the close of his life he expressly refers to him as the God of Abraham, his God, and the God of providence: "And he blessed Joseph, and said, *Elohim*, before whom my fathers Abraham and Isaac did walk, *the Elohim* which fed me all my life long, unto this day, *the angel* which redeemed me from all evil, bless the lads." Gen. xlix.

Among the titles of the Old Testament is that of *the Anointed*, or *Messiah*. See Ps. ii., xlv., lxxxiv., cxxxii.; Dan. ix. On his appearance in the flesh, God the Word being pointed out by his forerunner as the Lamb of God, one of the disciples saith, John i. 41, "We have found *the Messiah*, which is, being interpreted, *the Christ*."

This title, and the divine names in the New Testament, are constantly applied to the same person. He is both Lord (equivalent to *Jehovah*) and Christ. He is styled the Lord Jesus Christ—(the *Jehovah*, God with us, the *Messiah*)—God over all, blessed for ever—the true God and eternal life—God our Saviour.

In Zech. xii. 10, *Jehovah* speaks of himself as pierced, because this was done to the *Messiah*; of whom we read,—“Behold he cometh with clouds, and every eye shall see him, and they also who pierced him.” Rev. i. “The first man is of the earth, earthy: the second man is the Lord from heaven.” 1 Cor. xv.

Now the Jews, in view of the predictions of the *Messiah* in the Old Testament, can have no question but that he was literally to possess the human nature. The original promise, in which his victory over the great adversary is foretold, Gen. iii. 15, determines this. The line of his descent is clearly indicated. He was to be born; Is. vii. 14; Mich. v. 3. In reference to his human nature he is called a sprout of David, Jer. xxiii. 5; xxxiii. 15, and of the root of Jesse, Is. xi. 1, and was to grow up by degrees, Is. xi. 1.

But he, who was thus to become incarnate, officiated as Mediator under the ancient economy; appeared to Abraham (Gen. xviii.) to Jacob,

to Joshua (Josh. v.) to Gideon (Judges vi.) and to others in the form of man, under the title of *the angel Jehovah*, the messenger of the Covenant, Jehovah, who, on literally uniting the human with his divine nature, was to reappear in his temple, and be recognized as Immanuel, the Christ. All the predictions and indications of him in the Old Testament respect the one official personage, in whom the divine and human natures were then in purpose and covenant, as they now are literally, united. And his complex person and delegated character must be had in view, in contemplating him as revealed in the Old as well as in the New Testament. It is not less an error to regard him only as divine, than to regard him only as human. The attributes of both natures are necessary to the office-work of the Messiah, and are united in the person of Jesus of Nazareth, the God-man.

Of this the Jews must be convinced. They are to be convinced out of their own scriptures. Like the apostles and the Jewish converts of their day, they must be convinced that the divine and human natures were united in Jesus of Nazareth, who, in his pre-existent state, as Mediator, in all the relations between the invisible God and creatures, is designated by various official titles, and called Jehovah, the God of Abraham, the Creator.

The apparent difficulty of the subject vanishes, when we consider the *oneness of the person* of the Mediator under the former and present dispensations—Jesus, the Christ, the same yesterday, to-day, and for ever—the same person. He, who after the incarnation combined two distinct na-

tures in his subsisting person, existed before, a distinct person, in one nature. As such he took on him the *seed* of Abraham, assumed man's nature, without changing or affecting his personal oneness or identity; and his official acts as Mediator were the acts of the same person before in the one nature, as afterwards in the two natures. Hence he often, under the ancient dispensation, appeared in the form of man, virtually anticipating, representing, declaring, the union of the two distinct natures in *the one person*, the ultimate form in which he was to consummate his delegated, official, mediatorial work.

L.

MESSIAH, A DIVINE REDEEMER.

UNDER this head the *Voice of Israel* is publishing in successive numbers an excellent reply, from the pen of a correspondent, to Dr. Rap-hall's discourse mentioned in a previous article. There is much in the following extract, that will probably surprise our readers, both Gentile and Jewish:—

The preacher has chosen for his text the words of Moses: "Hear, O Israel, the Lord our God, the Lord is one." Is the preacher aware, I wonder, that this very passage has been looked upon by Jewish expositors as conveying intimations of a mysterious community in the divine unity? Rabbi Ibba comments upon the words thus: "By the first, 'Jehovah,' in this sentence (being the incommunicable name of God,) is signified God the Father, Prince of all things. By the next words, 'Our Lord,' is signified God the Son—that is, fountain of all knowledge; and by the second, 'Jehovah,' in the same sentence, is signified God the Holy Ghost, proceeding of them

both. To all which is there added the word 'one,' to signify that these three are indivisible. *But this secret shall not be revealed until the coming of Messiah.*"—*Rab. Simeon in Zohar.*

After the same manner Rabbi Simeon interprets the words of Isaiah vi. 3: "Holy, holy, holy Lord God of Sabaoth." "Isaiah," says he, "by repeating three times holy, doth as much as if he had said 'holy Father, holy Son, and holy Spirit,' which three holies do make but one only, Lord God of Sabaoth."—*Rab. Simeon in Zohar*; cited in *Father Persons*, p. 126.

Rabbi Bechai, on the word Elohim, remarks as follows: "This name, according to the Cabalistic way, is two words—viz., El Hem—i. e. 'They are God.' But the explication of the letter Yod, which is wanting in these two words, is to be fetched from Eccles. xii. 1. 'Remember thy Creators.' 'He that is prudent will understand this.'"—*Rab. Bechai in Legem*. fol. 4, col. 1; edit. Cracov. Cited in *Bishop Kidder on the Messiah*, vol. iii., p. 171.

"The mystery of Elohim," says the Zohar, "is this: there are three degrees, and every one of these degrees subsisteth by itself, and yet all of them are one, and knit together in one, nor can one be separated from the other,"—*Kidder*, vol. iii., p. 171.

The following is a specimen of the Cabbalistic mode of illustrating the divinity of the Messiah. It may be without value in itself, but it shows, in a remarkable manner, how entirely familiar to the ancient Jewish mind was the doctrine which it is designed to enforce; its collateral importance, therefore, is very great.

Rabbi Hacadosch, commenting upon the words of Jeremiah xxiii. 7, "He shall be called Jehovah our righteousness," remarks as follows: "The word Jehovah is compounded of the three letters, *Yod*, *Vau*, and *He*, twice repeated. As the letter *He* in Jehovah is compounded of two other letters, *Daleth* and *Vau* (as appeareth by their form,) so shall

Messiah (who is signified by this word Jehovah) be made of two natures, the one divine and the other human. And as in Jehovah there is twice *He*, and consequently two *Daleths** and two *Vaus* contained therein; so there are two births or filiations in Messiah: the one whereby he shall be the Son of God, and the other whereby he shall be the son of a virgin, whom Isaiah (chap. viii.) calleth the prophetess. And as in Jehovah the letter *He* is twice put, and yet both *Hes* do make in effect but one letter; so in Messiah there shall be two distinct natures, and yet shall make but one Christ."—Cited in *Father Persons*, p. 124.

We will add an instance or two more of Cabbalistic deduction. "Rabbi Hacadosch," says Father Persons, "also proveth by art Cabbalistic, out of many places and texts of scripture, that the name of Messiah at his coming should be *Jesus*, and among others he addeth this reason, that as the name of him who first brought the Jews out of bondage into the land of promise was *Jesus* or *Joshua* (which is all one,) so his name shall be *Jesus*, that shall the second time deliver them."—*Rabbi Hacadosch* on Isaiah ix.; Gen. xlix.; Psalm lxxi. and xcvi.

"Another observation," says the same writer, "the Cabbalists have upon the words of Isaiah, *parvulus natus est nobis*, 'a little child is born unto us.' In which words for that they find the Hebrew letter *Mem* to be shut in the midst of a word, (which is strange in the Hebrew tongue, that letter being wont to be open in the midst of words, and shut only in the end,) they gather many secrets, and among others that since *Mem* signifieth six hundred, so many years it should be after Isaiah until the time of Christ; which account of theirs falleth out so just, that if

* There appears to be an allusion here to the meaning of *Daleth*, when used as a word, and not as denoting a letter. When used as a word it signifies a door or place of passage. There is probably a similar allusion to the meaning of the other letters, considered verbally, if indeed they can be made to express any verbal signification at all.

you reckon the years from Ahaz, King of Judea, in whose time Isaiah spake these words, until the time of King Herod, under whom Christ was born, you shall perceive the number to fail little or nothing."—*Talm. in L. Sab. and in Tract Sanhed.*

"A like observation," he continues, "hath Rab. Moses, the son of Maimonides, in his epistle to his countrymen of Africa, concerning the time of Messiah's appearance, which he thinketh to be past, according to the scriptures, above 1000 years in his days (he lived about the year of Christ 1140;) but that God deferreth his manifestation for their sins. To which purpose also appertaineth the tradition of one Elias, as Rab. Joshua reporteth it in the Talmud (Tract. Sanhed.,) that Messiah was to be born, indeed, according to the scriptures, before the destruction of the second temple; for that Isaiah saith of the synagogue, 'Before she was with child she brought forth, and before the grief of travail came she was delivered of a man child. That is,' saith he, 'before the synagogue was afflicted and put to desolation by the Romans, she brought forth the Messiah.' [Haggai also prophesied (ii. 7,) 'The desire of all nations shall come, and I will fill *this house* with glory.'] 'But yet,' saith he, 'this Messiah, for our sins, doth hide himself in the sea, and at her desert places, until we be worthy of his coming.' To the like effect is the observation of the Talmud, and of divers Rabbis therein, concerning the wicked manners of men that should be at Christ's appearance upon earth, of whom they pronounce these words: 'The wise men in Israel shall be extinguished, the learning of Scribes and Pharisees shall be putrified, the schools of divinity shall be stews at that time.' (Tal. Tract. Sanhed. Rab. Joha. R. Juda, R. Nehot, &c.) Which thing Josephus, who lived in the same age with Christ, affirmeth to be fulfilled in the time of Herod, insomuch that

'if the Romans had not destroyed them, *without doubt* (saith he) either the earth would have opened and swallowed them down, or else fire from heaven would have consumed them.'"

"All then (concludes this writer) runneth to this end, that about Herod's time the true Messiah should be born. Hereof it proceeded, that the Magi, or wise men of the East, attended so diligently about that time to expect the Star that Balaam had promised at the coming of this King. Hence also it was, that the whole people of Jewry remained so attent at this time more than ever, before or since, in expecting the Messiah. Whereupon, as soon as ever they heard of John the Baptist in the desert, they ran unto him, asking if he were Christ. (John i.) As afterwards, also, they flocked to Jesus, demanding, 'Art thou he which is to come, or do we expect another?' Which words import the great expectation in which the people were held in those days. The chief governors, also, showed how great their anxiety was, when they said to Jesus, (John x.) 'How long wilt thou make us to doubt? if thou be the Christ, tell us plainly.'" We might extend these remarks, but we forbear.

Enough, we think, has been said, in the course of this brief undertaking, to show that the Jewish doctors of old were not ignorant of that great "mystery of godliness," that the Messiah should be in very deed "the Lord from heaven" (1 Cor. xv. 47,) "God manifest in the flesh," (1 Tim. 16.) A DIVINE REDEEMER. That there were those also among them who knew and acknowledged that at the Messiah's appearing he should be rejected by his people, and that, as touching his *humanity*, he should suffer and die, proof is not wanting.

"In the Talmud," says Father Persons, "the sentences of several of the Jewish doctors are set down, that Messiah, at his coming, should be put to death. Rabbi Jonathan,

author of the Chaldee Paraphrase, applies, as needs he must, the whole narration of Isaiah (ch. liii.) to the slaying of the Messiah by the Jews; whereupon Rabbi Simeon (Lib. de Spe) writes as follows: 'Wo be to the men of Israel, for they shall slay the Messiah. God shall send his Son in man's flesh, to wash them, and they shall slay him.' Rabbi Hadarson and others further prove, out of Daniel (chap. ix.) that after Messiah shall have preached half seven years, (which indeed was the actual period of Jesus Christ's public preaching,) he shall be slain; for that Daniel saith in half of seven years the host and sacrifice shall cease." Upon which words they comment thus: "Three years and a half shall the presence of God in flesh cry and preach upon the Mount of Olives, and then shall he be slain."—p. 183.

This remarkable allusion to the Mount of Olives was, without doubt, suggested to the minds of these Jewish doctors, by the words spoken of the Messiah by the prophet Zechariah (chap. xiv.): "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem." From numerous passages in the gospel history it appears that to this place Jesus Christ was much accustomed to resort, during the three years and a half of his public ministration. Thus we read (Luke xxii. 39,) "and he came out and went, as he was wont, to the Mount of Olives." On this mount did this "*Presence of God in flesh* cry and preach" to the people of Jerusalem. (Matt. xxiv.; Mark xiii.; Luke xxii.) It was in descending from this mount (Luke xix.) that as he "beheld the city he wept over it, saying, If thou hadst known, even thou, in this thy day, the things which belong unto thy peace, but now are they hid from thine eyes." It was on this mount that he suffered his soul's agony. (Luke xxii.) It was from thence that he was led away to ignominy and death, and finally it was from this mount that he ascended up into heaven, and

thence sat down at the right hand of the Majesty on high. (See Acts i. 6-12.

Translated for the Jewish Chronicle.

MOULINIÉ ON THE DESTINATION OF ISRAEL.*

IN the *First Part* of this essay the pious and eloquent author shows, with great force of scriptural evidence, that Israel was chosen to be a nation distinct and indestructible, rich, great, specially blessed by Heaven, the subject of a direct and positive theocracy, and, by virtue of that theocracy, holding the land assigned to them for a perpetual possession, by the immediate and supernatural gift of God;—all which, he argues, has never yet been fully realized in the history of this people.—2. Israel was to be a holy and Christian nation.—3. Israel was to be an apostolic nation; and this distinction he illustrates at considerable length both in its past and future development, referring for proof of Israel's missionary pre-eminence in the age to come to Rom. xi.; Zech. ii. 10, 11; viii. 13-23; Ps. xlvii. 10; xcvi. 3, 10; Jer. iii. 16, 17; Rev. xvi. 12; iii. 7; xxii. 16; Acts xv. 16, 17; Jer. xxx. 9; xxxi. 31-33; xxxiii. 15, 16; Ez. xxxvii. 23-28. These texts he briefly comments upon, and proceeds under the same head as follows:—

"The name of Jerusalem from that day shall be: The Lord is there" (Ez. xlviii. 35). "The Gentiles shall see the righteousness of Jerusalem, and all kings her glory" (Is. lxii. 2). She will be the metropolis of Christendom by her faith, by her holiness, and by the intensity of the light whose diffusion

* Précis de la doctrine Biblique sur la Destination du Peuple D'Israel, par C. E. F. Moulinié, Pasteur de l'Eglise de Genève, el Membre de l'Académie de Besançon.—Genève.

in every direction will be facilitated by her geographical position.

Besides, Jerusalem having been the theatre of the sufferings of Jesus Christ, it is a righteous thing that she should become the theatre of his glory, yes, of his greatest glory upon earth; and that there, where he has been filled with the reproaches of his enemies—there, where he had but a reed for his sceptre, a cross for his throne, and thorns for his diadem—that even there he should be publicly proclaimed, no longer by a Pilate, but by his own heavenly Father, **THE KING OF THE JEWS**, and demonstrate his royalty by the wonders of his power, and the riches of his love. At Jerusalem, indeed, his triumph began, when he arose from the dead, ascended to heaven, and on the day of the first Pentecost laid in that very city the illustrious foundations of his Church. And for 18 centuries, through terrible storms, in spite of Jews, in spite of Pagans, in spite of the disciples of Mahomet, that Church has been maintained.

While the Levitical worship, smitten with barrenness from the hour when, as Jesus expired on the cross, the veil of the temple was rent in twain, came to be nothing better than a carcase slowly dissolving on a parched soil, the worship of adoration in honor of Jesus Christ has sustained itself at Jerusalem; the lamp of the evangelical sanctuary has there been preserved, even in the most troublous times; and there have ever dwelt Christians praying for that land, which was at once defiled and sanctified by the blood of the Redeemer.*

* During the siege that preceded the destruction of Jerusalem, the
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The antiquity of the worship offered to the true God at Jerusalem deserves attention. There it was that Abraham came to offer to God the tenth of the spoil, that he had taken from the five kings of the plain: there, therefore, even at that early period, and beset with Canaanitish superstitions and disorder, was found the knowledge of the Lord, and Melchizedec was His priest. And it is that same city that must for ever be the “city set on an hill”—the centre of holy splendors—the theatre of great events in the supernatural order—the sanctuary of Levitical worship—the object of veneration, even in the midst of the calamities with which it should be overwhelmed, for the punishment at one time of the unbelief, at another of the idolatry, of its inhabitants—the rallying point of all hopes, and the future seat of the King of glory. Under the patriarchs, under the theocratic monarchy, during the schism of the two kingdoms, after the return from Babylon, under the Romans, in the time of Jesus Christ, under the yoke of the Saracens and Turks, there has ever been a divine blessing attached to Jerusalem, a divine name has rested on her, an

Christians withdrew into Perea, principally to Pella, where they had a succession of fifteen bishops, all taken from among the Jews who had embraced Christianity. After Hadrian had caused a part of Jerusalem to be rebuilt, into which the Jews were forbidden to enter, the Christian Church became established there; Gentiles, who had embraced the faith, betook themselves thither, nominated a bishop from amongst themselves, called Mark, and from that time the succession of the gospel ministry has been kept up under various forms to our own day.

ineffaceable religious stamp, and there is still the promise of something yet far more grand. Having glorified God even in her ruins, she will glorify Him more than ever, and for ever, in her recovery. It is in virtue of this prerogative, that the tribe of Judah and the family of David are to have the pre-eminence over the Jews of other tribes; that tribe will also be the first re-established; with her the work will begin. "The Lord shall save the tents of Judah first." They are Judah's sons who "shall bring all their brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon dromedaries, to the mountain of my holiness, saith the Lord." From thence the kingdom of God will spread itself over other nations, that they may come to "worship Him in Jerusalem." This whole tribe will be in such a condition of prosperity and triumph, that "the glory even of David and of the inhabitants of Jerusalem will not be for them any temptation to presumption," and pride, from thinking themselves more highly favored than the other inhabitants of Judah (Zech. xii. 7; ii. 11, 12; Is. ii. 2, 3; Lxvi. 19, 20; Mic. iv. 7). In like manner, what the tribe of Levi was to all Israel in the shadowy times of the law, to wit, the priestly tribe, charged with the offices of burning incense, lighting the lamps, and pronouncing blessing, the same, it may be said, will all Israel one day become to all the kindreds of the earth, but in a manner infinitely more effectual and glorious. How beautiful will then be even the court of the Gentiles!

"A fine utopia," some one will

perhaps exclaim. But it is founded on the word of God, unless, indeed, the prophecies are nothing more than poetical frenzies. In that case, certainly, the muse that inspired the prophets, and taught them to utter so many things impossible to be foreseen, and yet exactly accomplished, must have been very farsighted; and even that is sufficient to show whence she received her light, and to guard us against confounding the mount Zion with Parnassus.

In the *Second Part* Mr. M. discusses particularly "the doctrine of St. Paul" on the subject in hand. Here also we translate a few paragraphs for our readers, and shall reserve till next month the *Conclusion* of the whole discourse:—

Let us return to St. Paul. "And so," says he, "all Israel shall be saved, according to those words of scripture: The Redeemer shall come from Zion, and will turn away all ungodliness from Jacob." The nation restored will enjoy all the advantages of the gospel, and all the temporal blessings that have been promised to it. The Apostle applies to his subject those prophetic words of David: "O that the salvation of Israel were come out of Sion! When the Lord shall bring back the captivity of His people, Jacob shall be glad, Israel shall rejoice" (Ps. xiv. 7). Sion here, according to the figurative style, denotes heaven, whence God shall send deliverance. Isaiah says in the literal sense, "The Redeemer shall come to Sion." He had withdrawn; He will return to her for her deliverance—(Lix. 20).

As the result of this work of amazing and profound wisdom, there shall one day be seen in Israel a people no longer gross and exclusive, or subjected to the bondage of cere-

monies. The yoke, that may rest heavy on the child, and especially a wayward child, will be felt no more by him in the maturity of his age and character. The law of Israel will be the Gospel; their temple the temple of Christ. This will be the true temple, representing the unity of the great and holy Christian Confederation, the temple where will be, and where will be seen, a greater than Solomon. Continually, and not only on the day of its dedication, it will be filled with the glory of the Lord, but a glory pleasant and transporting, and such as will not compel the priests to suspend their ministrations, or the worshippers to fear, rather than to love and rejoice in the Eternal. Ah! if the economy of preparation was illustrated by so many miracles, what will be that of the consummation—that, in which God will dispense to mortals whatever it is possible for them to receive here below of the rewards of a glorious eternity!

After so many and so protracted sufferings, Israel distinguished by their faith, by their love for that Jesus whom they crucified, by their charity towards all nations, by their zeal in the work of edification, will, as the result of all, accomplish in peace their glorious mission. Then the prophecies, having attained all the fulfilment they can have on earth, will afford fresh testimony to the truth of the Holy Scriptures, and the divineness of Christianity. And Revelation, unfolded by the event, will be understood, and Providence will be justified, and the great work of the re-establishment of the human family will advance with an astonishing rapidity.*

Should any one be astonished at what we say of the wonders, which at that glorious epoch may enrich the life of the disciples of Christ? We demand whether, the first manifestations made to the Patriarchs, and those which came by Moses and the Prophets, and those still greater ones connected with the preaching of the gospel, having been attended with miracles, positive, striking, proportioned to the several periods when they were wrought, it is not according to analogy to suppose, that the crowning of the work will be accompanied with miracles even more stupendous than any that have gone before, and that, when the servants of the Lord, like so many John Bap-

that Israel will be without sin—that there shall not be an individual among them, who shall render himself unworthy of the favor of Heaven—that they shall be a nation of perfected saints and without any mixture of evil. Such a utopia is not within the compass of things here below. Besides, Holy Scripture gives us clearly to understand that it will not be so; for Isaiah, even while foretelling the longevity to which the people of God should attain, says that “the sinner being an hundred years old, shall be accursed” (LXV. 20). There is certainly a mystery here with regard to Israel, and humanity at large—something which seems to intimate that the early times are to reappear—that man shall recover *gradually*, on the earth itself, what existed in the beginning of things—that certain gifts, such as that of longevity, will be common to all men—and that other gifts will be the peculiar privilege of the righteous, such as were Enoch and Noah. We speak then here in general terms, contemplating Israel in the mass, whatever may turn out to be true of such individuals among them, as shall not be genuine children of Abraham.

* We do not by this understand

tists, shall have prepared His way, and made His path straight, the Lord Himself will come, and that then shall be fully realized the prophecy of Isaiah, "The eyes of the blind shall be opened," &c. (xxxv. 5, 6)? But, if it is even so, what a light will that be, that shall enlighten the Church! What truths those, which shall be revealed in the unfolding of the Holy Bible! And what will become of you, ye contracted schemes, in which poor human reason affects to shut up all the knowledge of God, and all His counsel!*

For the Jewish Chronicle.

ON THE JEWS.

No. I.

IN the article on the *Ultimate Destination of the Earth*, it is intimated that the Jewish nation is subject to the general law of Creation, Fall, and New Creation, by which God arrives at His ultimate purpose. We may *imagine* a different course. We may say He might have made all things infallible at the first, and so, avoiding Fall, have avoided the

* Without presuming too much on what regards the millennial reign, or pretending here to explain what the word of God says respecting it, or asserting that it must begin with the conversion of Israel, it is always reasonable to think, that if Jesus Christ, when he appeared on earth to suffer, nevertheless shone with so vivid a majesty, and imparted so much of his own glory and power to his disciples, his second coming will be, *à fortiori*, one of a great manifestation of glory in full reward of his humiliation, and that he will appear in his divine splendor in such a way, as will again reflect upon his disciples its lustre, and mighty and miraculous energies.

necessity of making all things new out of ruin and death. But this is not wise. We are bound to believe that He makes no mistakes—that He has all foresight—and that the course He pursues is the best course. His creatures cannot go beyond what in the counsels of eternity He has determined to permit. Jesus is "the Way" for all things. He is the Lamb slain for sin before the foundation of the world; and so in Him we see creation fallen and rising again out of death: and in seeing this we see the Father's everlasting Way with the creatures. Man was made to have dominion. But all things are not put under man till man himself has fallen, and thus proved himself incompetent to rule; and then been recovered and set in his place by Him who alone is able to put all things under him, that God may be all in all, and man nothing but by Him. What He knows of the creature beforehand He makes him know by experience; bringing out in act the hidden evil which He sees clearly, but man believes not concerning himself upon being told it.

This is His way with the Jew. He knew, before He led Israel into the Land of Promise, that he would not abide in the covenant under which it was given him, but would break it, defile the land, and be driven out and scattered for his rebellion. All this He told Israel in plain words beforehand. He knew too that Israel should never continue to possess and enjoy the land, unless he perfectly kept the covenant. Why then did He make this trial which He knew must end in total failure? Why give them the land by an everlasting covenant for an everlasting

possession, in the face of the certainty of their being driven out of it for their wickedness, and kept out of it for thousands of years? Why not at once put them into the condition and capacity of keeping the covenant, and so of abiding in the land for ever after coming into the possession of it?—The answer is to be found in the general principle of Creation, Fall, and New Creation, as the perfect Way of God. This way of attaining an end is asserted in Deut. viii. 2, 3, as He said, “to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no:” that is, to prove it to Israel himself by the fact of his breaking them all. But it must be proven *in the land* as well as in the wilderness; for the law and the covenant were to be kept *in the land*; and out of it the trial could not be made, nor the proof attained. The trial has been made, and the proof is before us; and St. Paul sums it up as it were in the three first chapters of Romans, and shows Jew and Gentile alike to be corrupt and unprofitable. As Adam proved himself unworthy of the dominion of the earth by proving himself unable to sustain it, (for disability constitutes unworthiness): so the Jew proved himself unworthy to inherit the land. We know the result in both cases: we feel the evil of it.

But the purpose of God cannot be frustrated through the unworthiness of the creature. In one case, a Second Man is provided, made out of the first; and He as Man takes the dominion, and sustains the honor and glory of God in it for ever. In the other case the Jew is recovered, and renewed under a new covenant,

and made competent to keep it, and so to dwell in the land for ever. “And I will sanctify my great name (saith He) which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. And I will save you from all your uncleannesses: and I will call for the corn, and will increase it,” &c. See Ezek. xxxvi. 16–38, and Heb. viii. 7–13.

The above passage *most clearly asserts the complete deliverance of the stock of Israel from ORIGINAL SIN*. Compare the passage in Heb. viii. Nothing short of such a thorough cleansing can come up to the terms of the promise, or make them capable of keeping the covenant, and fit to dwell in the land, from which the curse is to be then removed, that it may yield its increase to a holy people. This is a point in divinity of which Christians in general are grievously ignorant. I mean the

cleansing of the race of man in the flesh from Original or Birth-Sin; which God will surely effect in the ages to come.

As to the object to be effected on the Jew by this dealing *through human experience of man's own inherent evil*, to make him know what is in his heart, God saith to Israel, Ezek. xxxvi. 31, 32,—“Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded, for your own ways, O house of Israel.” The same thing is repeated in many other scriptures.

In addition to cleansing from Ori-

ginal Sin, the Lord promises to put His Spirit within them, to be their holiness, righteousness, strength and stability for ever. The demonstration is made to their understanding, that without that Almighty support no creature can stand, though created “very good.” He only is very Goodness.

Creation, Fall, and New Creation are made to work out the wonderful demonstration to the heart and mind of all. He will stain the pride of all glory: and the Lord alone shall be exalted in that day. AMICUS.

ERRATUM.—During the absence of the editor last month, some slight disorder was introduced into the department of *Books Received*. The remedy for it would have been simply to transpose the last notice on p. 85 and the first on p. 86.

MISSIONARY INTELLIGENCE.

The American Society.

MEETING OF THE EXECUTIVE COMMITTEE.

At the meeting of the Ex. Com. held at the Mission-house, Sept. 15, REV. DR. MILLEDOLER, Chairman of the Com., in the chair, it was on motion

Resolved, That the Rev. John Neander be instructed to proceed from Baltimore to Philadelphia during the third week of October.

ECCLESIASTICAL ACTION.

PRESBYTERY OF TROY.

At a recent meeting of the Presbytery of Troy, the following resolution was unanimously adopted, and the Clerk directed to send a copy for publication in the Presbyterian.

Whereas, movements of a highly interesting character are taking place among the descendants of Abraham, both in our own and foreign lands, which indicate that the present is a favorable period for Christian effort among them,

Resolved, That we recommend to the prayerful regard and liberal support of our churches, the American Society for Meliorating the Condition of the Jews. Attest,

V. D. REED, *Stated Clerk*.

New-York City Mission.

JOURNAL OF REV. JOHN LICHTENSTEIN.

July 5th.—I preached in the chapel, and at the conclusion had a conversation with two young Israelites, who desired to be instructed by me in the Christian religion.

14th.—To-day a young Israelite. E. L., from Poland, was received into the Mission-house. He had been baptized about three years ago in England, and is placed under my directions to prepare him for missionary labor.

17th.—This morning I went on board of a ship that had arrived from Bremen, where I found many Jews. At first I spoke to them a for long time on deck, and then we went into the cabin, when we had a conversation on Christianity which lasted several hours. I trust in God that it may be a blessing to one or another of them. They were all very thankful and friendly, and, on leaving them, they all promised to call on me.

25th.—After having given instruction in the Mission-house, I went to visit several Jews whom I had already seen before. In the evening I had a visit from a Jew from Poland, by the name of M. M. He asked me for information on the nature of Christianity, at the same time observing that he is married to a Christian woman, and consequently desires himself to become a Christian; but not one of appearance merely; neither did he want assistance from the Society, as he is well off. I replied to him, that I am willing to give him daily instruction in Christianity.

28th.—In addition to the other duties, I have begun to-day the Exposition of the Bible, as much for the benefit of the baptized hearers, as of those who are preparing for baptism in the Mission-house. It serves at the same time for domestic devotion. At 6 o'clock in the morning, I read a section out of the prophet Isaiah, which I explain, as far as the limited time permits. In the evening a part of the gospel of John is read and explained, after which prayers follow.

29th.—The whole of the forenoon I imparted instruction; in the afternoon I received a visit from a young Israelite by the name of D., who had listened to a conversation I had a short time ago with several Jews. I

spoke to him on the truth of Christianity, and how necessary the same is for our salvation. He listened to me very attentively, and was very thankful to me for giving him a New Testament and a copy of the Old Paths.

30th.—After I had given instruction to the proselytes, I went out to call on M. M., who has desired that I should instruct him preparatory for baptism. I found him in company with another Jew, and had a long conversation with them. M. told me that a multiplicity of business had kept him from coming to me; but that he will do so shortly. He called on me in the afternoon. In the evening the young Israelite D. called on me, and asked me to receive him in the Mission-house, as he had a sincere desire to acknowledge Christ, and to follow him as a faithful disciple.

May the Lord soon take away the veil from off the eyes of all Israel, that they find peace in Christ, the Messiah already come. Amen.

In his report for August Mr. L. says:—

This month I have been less able to visit the Jews in their houses than heretofore. This I attribute partly to my time being almost entirely taken up with instructing the young men, and with writing letters in the Mission-house, and partly to the oppressive heat, which has hindered me from walking the streets. Still, I have made some visits, in company with the proselyte L., and sometimes alone.

We observe nothing of particular interest in this journal.

JEWISH CHARACTER.—There is an entireness of affection, and an inveterate tenacity of purpose in the Jew, indicative of a strong and kindly temperament. The writings of Mendelsohn, and of a greater—Spinosa—show the grasp and subtlety of his intellect. In the money

market of the world, the talent of the Jew for daring and extended combinations is acknowledged. We may smile at the diplomacy of Montefiore, or at the missionary ardor of Wolf; but the fearless and unwearying zeal alike of the Jew of the old and the Jew of the new faith, is imbued with the best and least perishable spirit of clanship.—(*London Daily News*).

Baltimore City Mission.

JOURNAL OF REV. JOHN NEANDER.

MR. N., having received an invitation from the Ladies' Jews' Society of Richmond, Va., to attend their anniversary meeting in August, was authorized by the Committee to spend two or three weeks in missionary labor among the Jews of that city, and in other towns in the State. We first give a few notes of this tour:—

Richmond, Va., July 30th.—I arrived here to-day, and was received with brotherly love at the house of Brother Lee, minister of the Methodist Church.

31st.—The great Jehovah enabled me to-day to scatter the precious seed of the gospel amongst many Jews, who, also, are living without hope. Of all that I visited, only one, a shoemaker, was very stubborn, and scornfully rejected the truth as it is in Jesus. I met Mr. M., a learned Jew, who formerly resided in London, where he, as he told me, often heard the gospel, and was often in the society of the missionaries there.—Another Holland Jew was very friendly, and listened to the words of truth;—Mr. M., also, a good hearted man, received me kindly, and was pleased when I turned his attention to the Saviour, who alone is able to save his soul from death.

In the afternoon I had a long dis-

pute with Mr. M., on Gen. iii. 15. He was silent when I showed him, that God pointed to a single individual, who should bruise the serpent's head;—זרעה (her seed) and the pronoun הוא (he)—both in the singular number.

From thence I went to another family, where Mr. S., the teacher and Shochet (the rabbinical butcher) lives, with whom I had a hard discourse, while the family listened eagerly.

August 1st.—I visited the German Synagogue, in which the service is according to the old orthodox fashion. When worship was ended, I entered into conversation with some Jews on the true worship, based on the Holy Bible; and one man acknowledged the truth of what I said.

In the afternoon I again was looking around, and met some friendly Jews; but one shut the door of his house, when he saw me approaching.

2d.—I preached to-day before a large congregation in the Trinity church, where some Jews were present; and in the morning I assisted the Rev. Mr. Rosser in the administration of the sacrament of the Lord's Supper.

4th.—This afternoon the anniversary of the Ladies' Jews' Society was held in the lecture room of the Trinity church. I addressed them, as did some other brethren of the Methodist Church, with great sympathy. Lord Jesus, build the ruined walls of Jerusalem!

In the evening I heard a powerful sermon by Rev. Mr. Rosser, in the Methodist church in Manchester. There has been a great revival in this church; and I heard some Jews speak of it with astonishment. It is very new and remarkable to them.

5th.—I spoke with some Jews, and had especially a long dispute with a merchant, Mr. H. Mr. S., the Shochet, came, and in great wrath disputed with me. At last, when his exasperation became furious, and he blasphemed the blessed Saviour, I said to him: "הם כפנו, be silent before Him. This Jesus is surely the very Jehovah, and there-

fore tremble. If you blaspheme the name of God, be it known unto you, that his terrible judgment will break out upon you, and in horror you shall yet cry; 'Thou Galilean, thou hast conquered!' " And I repeated the caution, "blaspheme not." He went into a corner of the room, and opened not his mouth, whereupon I continued my discourse with Mr. H., who listened.

Petersburgh, Va., August 6th.—I delivered some letters of introduction which I had; and — McIlvaine, Esq., invited me to lodge in his house. This gentleman is a zealous Christian, and the time I dwelt in his pleasant family was a happy time to my soul.

The Jews here are very rich, and benevolent; but very few care for religion. I visited some to-day, bringing them the glad tidings of the redeeming love of Christ. The most would not lend an ear to the precious message.

7th.—Judge —, an intelligent Jew, received me kindly, and listened when I told him of the goodness of Christ, that my soul had tasted. I had a long struggle for about two hours with Mr. —, a learned Jew, and acquainted with the Old and New Testament.

8th.—To-day is the Jewish Sabbath. They have here no synagogue, because they do not care about the ceremonies. Spoke with some Jews, and had another long dispute with Mr. —.

9th.—I preached in the afternoon in the Presbyterian church, and at night in the Methodist. Some Jews were present, who listened attentively.

Norfolk, Va., Aug. 11th.—Arrived here this afternoon, and having rested a little in the hotel, I walked through some streets, looking for Jews. I found some, and in their houses and stores I pointed them to the salvation of the gospel. I fell in with one very interesting man, Mr. —, who confessed that the present Judaism is not based on the pure word of God, and used other expres-

sions, which showed that his heart is not far from the truth, which is hidden in the sacred volume of the scriptures.

13th.—I was early up in the morning, and, walking up and down on the deck of the steamboat, I met with a Jew, whom I saluted with *צפרא טובא למרא* (Chaldee) "Good morning, Sir." He replied kindly in German, and questioned me as to my business. I told him what my business is, and soon he was very zealous to defend Judaism. As we were speaking, some other Jews appeared, and we had a long discourse, until we were disturbed by the departure of the boat.

Mr. N.'s journal, after his return to Baltimore, contains several very interesting and hopeful facts, which, however, we may not now divulge. Our readers, nevertheless, must be allowed to sympathize in the joy of our brother over the following

Baptism of a Jewess.

The Jewish lady, Mrs. F.,* was baptized last Sunday in the Bethel church, by Rev. Mr. Best, a Methodist minister. Surely it was a solemn hour. She confessed Christ openly before the congregation, and while the minister baptized and addressed her, was affected to tears. The whole congregation, I believe, was moved, and the angels in heaven shouted for joy. Blessed be the name of Jehovah, our God.

Visit to the Jewish Sabbath-school.

31st.—Last Saturday I heard a fine song from the Jewish children in their Sabbath-school; it was the song *Yigdal* יגדל, the thirteen articles of the Jewish creed. I made some remarks regarding the article of the Messiah, for whom Israel is looking. On this the teacher became agitated, and showed his displeasure. May the Lord soon open their eyes!

* See Mr. N.'s journal, in our last number.

State of New-York.

MR. S. BONHOMME.

SEVERE sickness in his family has somewhat impeded Mr. B.'s activity since his last report. Besides laboring in this city, he has visited Kingston, Albany, Troy, and Lansingburg.

Albany, Sept. 11.—As I had no peculiar duties before me yesterday in Troy, I resolved to go and spend the day at Albany, in visiting the Jews, and declaring unto them the salvation which is in Jesus Christ alone. It was again a day in which I experienced a blessing in going after the lost sheep of the house of Israel. I find them, as elsewhere, careless about matters of religion, and also ignorant of God's righteousness. Still, it is pleasant to see them so accessible, and so ready to enter upon religious discussion. I even find among them some devout and sincere Jews, still waiting for the consolation of Israel. A serious Jewess, whose mind, as well as her husband's, has been called to the subject of true religion, told me that her husband, having received a German Bible and New Testament from a Tract distributor, was led to love that Bible very much, and that he now delights to read in it. I read to her in German some portions of Dan. ix. and vii., while she marvelled that she had never known that such passagages were to be found in the Bible. I could behold upon her countenance as it were a ray of light, as I spoke of the Messiah as a sacrifice, and as afterward coming to reign. This she seemed now clearly to understand. Her husband is now peddling in the country, but she told me they always close their little store on the Seventh day.—Another family I found of the same spirit.—The Tracts I distributed to-day were cheerfully received; also the Hebrew scriptures were asked for

by a Jewess; but I had none to give her.

One of the synagogues here was burnt down a few days ago. The Jews in Albany are about 300 families, and a good many of them are pedlers. The Seventh day is scarcely observed, except by a few.

Rhode Island.

REV. JOHN H. BERNHEIM.

MR. B. returned from Kittanning, Pa., by way of Baltimore, where he found our missionary "in good spirits and full of zeal," and joined him for a few days in his labors. Returning to New York, he passed on to Providence on the 14th of September, and preached three times in that city on the following Sabbath, to crowded houses. The same week he addressed a meeting of ladies, when a Society was formed to furnish clothing for the inmates of the Mission-house. May the God of the stranger and the fatherless reward their pious zeal!

Mr. B. expected to spend another Sabbath in Providence, and then proceed to Connecticut.

Maine, Vermont, N. Hamp.

REV. JOHN A. VINTON.

"DURING the last month," says Mr. V., "I have not been able to do much in the prosecution of my agency. Sickness in my family has obliged me to be at home most of the time."

Ecclesiastical Action.

GENERAL ASSOCIATION OF N. HAMPSHIRE.

On Wednesday, Aug. 26, although I was confined to my bed by sick-

ness the day before, I went to Newport, N. H., to attend the annual meeting of the General Association of New Hampshire. It was a good meeting. There was a devotional spirit pervading the exercises, and it was hoped that spiritual good would result to those present, and to the churches generally. I was permitted, Aug. 27, to address the body for *ten minutes* only, in reference to the operations and claims of your Society. The General Association passed the following vote, unanimously:

"*Resolved*, That this General Association cordially approve the object of the American Society for Meliorating the Condition of the Jews, and recommend the same to the patronage of the churches in their connexion."

The London Society.

BISHOP GOBAT.

THE *Jewish Intelligence* for August contains the farewell sermon preached by Bishop G. on Sunday evening, July 5, being the day of his consecration, and also the last Sunday previous to his departure for the Holy City. The text is Gal. vi. 14, and the discourse itself is simple, and earnest, and thoroughly evangelical.

PERSIA.

JOURNAL OF REV. MESSRS. STERN-CHUSS AND STERN.

Ispahan.

THE son of the present Nasi, Ismael Khan, was formerly a Jewish dancing boy in Ispahan, and he was taken before Futeh Ali Shah when he was here, to show his skill. Futeh Ali Shah is said to have been much pleased with him, and as a reward for his skill his Majesty took him into his palace, and compelled him to turn Mahometan. Ismael is now one of the great men of Persia,

and the Jews call him *משנה למלך*, or prime minister, which I believe is erroneous, as Mirza Hadji Agasi is known to be prime minister. At all events, he possesses great influence, and his father was doubtless made Nasi on that account.

Visit to the Synagogue.

Feb. 21.—We went into Ispahan, and visited the Jewish quarter and the synagogue. No sooner was it known that we were in the synagogue, than the mullahs began to assemble. The reception we met with was most encouraging; we never experienced any thing like it before in our whole missionary career. The mullahs first conducted us to the shrine where were deposited several copies of the law; some of them had been written by Scribes at Bagdad, and some by those of Yezid. We took our seats near the shrine (which is a small apartment in the synagogue, with a kind of shelf for the Law, which is not found in European synagogues) surrounded by the mullahs. The synagogue was soon crowded by Jews of all ranks, and there were also many Moslems present. We then directed their attention to the purpose for which we came there, and addressed them in a friendly manner, setting before them the love of God in sending his only Son into the world; proving that in ourselves we had no power to atone for a single sin, and that there was no other way of pardon but through the precious blood of Lamb of God. We read the third chapter of the Galatians to them.

The Jews have a tradition that Ispahan was built by Judah, and adduce as a proof the name which is still given to the Jewish quarter, Yahoodia.

GERMANY.

JOURNAL OF THE REV. F. C. EWALD.

(Continued from our last number.)

Stuttgart.

April 25.—We arrived this eve-

ning at Stutgardt, the capital of the kingdom of Wurtemberg. There are 9,000 Jews resident in that kingdom, who enjoy many more privileges than their brethren who reside in the surrounding countries. Many pious Protestants in this greatly blessed country pray for the salvation of Israel, and exert themselves to make the gospel of Jesus Christ known to God's ancient people. Dr. Barth, of Carlsruhe, who is the editor of five religious periodicals, never loses sight of God's ancient people, and many a son of Abraham has heard from his lips the message of salvation. The pious king of Wurtemberg has lately knighted Dr. Barth, on account of his exertions for the promotion of the kingdom of God. Several rich Jewish families have embraced Christianity in this country.

On Saturday, I went to the synagogue, which is a neat little place of worship, built in a modern style. There are about forty-five families of Jews residing here, and one of the Chief Rabbies. There are thirteen rabbies in the kingdom, who are all paid by the Government. The synagogue at Stutgardt is a Reformed one. The Liturgy, the hymns, and the prayers, are chiefly in the German language. The authorized hymn-book, which is used in all the synagogues throughout the kingdom, contains 397 hymns, many of them being selected from Christian hymn-books.

In the evening, I addressed a crowded assembly of the friends of Missions.

April 27, (Lord's Day).—In the morning I went to the service of the German Catholics; there are three communities of them in this country. One at Ulm, one at Eslingen, and another here. The church in which they hold their service, formerly belonged to the French Protestants. There was an altar in front, covered with blue cloth, on which several candlesticks, with lighted candles, and a crucifix were placed. Two clergymen stood in front of the altar, with their faces towards the people.

One of them read the prayers from a Liturgy, composed by himself, the other read the epistle and Gospel, and then went into the pulpit and preached. The congregation consisted of upwards of 400 persons. After the service, I introduced myself to the officiating clergyman, and told him that we took a great interest in the movement, but that I was sorry to find that, in casting aside what was bad, they had also laid aside all that Christianity has bestowed upon mankind, and in fact that they were not Christians. He replied, "We are no hypocrites, we say what we believe, Christ was nothing but a teacher, a great Reformer; the Holy Ghost is the doctrine of Christ; we believe in one God, but not in the Trinity." I asked him, if that was the faith of all the German Catholics: he replied, "It is the faith of all the three congregations in this kingdom."

Visit to his Brother.

My brother, Dr. Paulus Ewald, resides at Plech, which is not far from Nuremberg. On Wednesday we set out for his parish. Plech is situated quite in the mountains, and it was with some difficulty that we made our way to it. For about an hour we were obliged to walk on foot, but finally arrived in safety. I had not seen my brother for nine years, and he had now grown grey in the service of his Master. For ten years he has been the minister of this parish, which contains more than 1,200 souls, and has been in the ministry for about twenty years. The welcome was such as might be expected. Our hearts were lifted up in praise to Him, who has brought us from the gross darkness of Judaism to the glorious light of the Gospel; who has preserved us from the modern Jewish Rationalist system, which is even worse than Talmudical superstition, and has made us ministers of the Gospel. My brother has four children; three sons and one daughter.

Furth.

On the 8th Mrs. Ewald and I

went to Fürth, which is only a few miles from Nüremberg, and where there are upwards of 3,000 Jews residing. We found the Jewish population divided into two classes: the one was called "Black Jews," i. e., Talmudists; the other "White Jews," i. e., Rationalists. We visited the two chief synagogues; that of the Rationalist Jews is in the common modern style. Most of the rich Jews belong to that congregation. In the synagogue of the Black Jews every thing remains as it was centuries ago. The animosities existing between the two, are very great. The Black Jews accuse their brethren the White Jews with infidelity; they say that they believe nothing. Each party has its Chief Rabbi. We were also present at the examination of sixty Jewish children at a Jewish school. English was one of the things taught in the school. Fürth is famous for its Jewish colleges and printing-presses.

There are 65,000 Jews in the kingdom of Bavaria, who are in many respects much oppressed. They are prohibited from residing in several parts of the kingdom; for instance, no Jew can reside in Protestant Nüremberg. In 1813, a law was passed which fixed the number of families, and no Jew can now marry until the head of a Jewish family dies, at the place where he is residing. Thus, for example, if in a certain city sixty Jewish families are permitted to reside, and a Jew wishes to marry, he must wait until the head of one of those families dies. It is on this account that so many Jews have emigrated to America. Not far from my brother's parish there is a place called Tigersfeld, and a great number of Jews formerly resided there, but they have now all left for America, except those who were too old and feeble to undertake the journey. But on the 7th of May last Baron Gumpenberg brought the condition of the Jews before the Chambers then assembled at Munich, and expressed a desire for their emancipation. Many spoke in favor of a relief of some of the

restrictions under which the Jews labored, but few advocated their entire emancipation.

Saturday, May 9.—We arrived at Ratisbon. I went into the Jewish synagogue, and after service I had a conversation with two Jews respecting the salvation of their souls.

On Sunday I heard a most excellent sermon in the Protestant church. There are twenty-one families of Jews, 7,000 Protestants, and 14,000 Roman Catholics here.

On Sunday afternoon I had a long conversation with the aged rabbi: he is one of the few Jews who continue to look for the coming of Messiah and the restoration of his people to their land.

WARSAW.

LETTER FROM MR. F. G. KLEINHENN.

MR. BEHRENS and myself left Warsaw on Tuesday, 9th of June. The first day we found opportunities of doing good, as we went along; for, seeing a great number of poor Jews breaking stones, we frequently stopped and spoke to them, giving them at the same time some tracts. Also, when a waggon passed with Jewish passengers, we distributed tracts to them; and if by chance one of these silent messengers happened to fall upon the ground, they directly stopped their waggon, and, picking it up, immediately began to read. Seeing them thus occupied, forcibly reminded us of the parable of the Sower, and we inwardly prayed that the seed might fall on good ground and be blessed from above.

Jusczonow.

In Jusczonow, a town containing about 400 Jewish families, we had frequent opportunities of conversing with members of that benighted people, and telling them of the glad tidings of the Gospel. Some listened very attentively to what we said, others disputed with obstinacy, and some ridiculed and abused. We visited the Beth Hamedrash; whilst

there, the son of the rabbi came in, and in a great rage began striking right and left at those who paid any attention to what we said. We spoke to him, he returned no answer, but began violently to strike the wall with his clenched fists.

Rawa.

From this place we next proceeded to Rawa, which has a population of about 400 Jewish families, and were well received by Pastor Kliem. We visited the Beth Hamedrash, which was soon crowded with Jews. We asked them to choose one as a speaker, that our proceedings might be more regular; this they did, but it was not long before several others began to speak, to abuse us, and to throw their hats at us. Knowing that we should not be able to do much good amidst such a confusion we went away, after having spoken a few words to them. We had scarcely reached the outside, before the whole rabble, which altogether could not have been less than 500 persons, raised a tremendous yell. After proceeding a few steps I turned round, Mr. Behrens doing the same, and we spoke to them of their conduct, telling them how the Christian faith taught us to pray for, to pity, and to bless those who curse and spitefully use us. I assured them that so far from being angry with them for their hostility, it was my heart's desire and prayer that the Lord would bless them all, and that I prayed daily, that Israel might be saved. I further declared to them that the Messiah must needs have come according to the Scriptures, and that Jesus of Nazareth is none other than he, and that the days referred to in Hosea iii. 5 had now come. They now assembled around us, and listened quietly to what we had to say.

The British Society.

WE have not yet received the *Jewish Herald* for August.

The Free Church of Scotland.

PESTH.

THE August *Record* contains an encouraging letter from Mr. Thompson, showing that "the work is advancing here in such a manner as to furnish bright hopes for the future. Many are inquiring, and of these not a few of a hopeful character."

The Berlin Society.

MISSIONS AMONG THE JEWS.

THE German correspondent of the *New England Puritan* has the following notice, in an account of the Missionary Meeting and Pastoral Conference, held at Berlin in the month of June last:—

June 9th.—At 3 o'clock P. M. the anniversary of the Society for Promoting Christianity amongst the Jews, was held in a church. At 5½ P. M. a Missionary Conference was held in the Mission-house. After singing, prayer, and an introductory speech by the President of the Missionary Society of Berlin, two points were discussed, viz.,—1. The connection between missions to the Jews and to the Heathen, and the special duty of evangelical ministers to give countenance to the former, in order that the full blessing of the Lord may be imparted to the latter. 2. Is a union of all German Missionary Societies desirable and possible?

With reference to the importance of the Mission amongst the Jews, it must be confessed that formerly, even among evangelical Christians and friends of missions to the heathen, comparatively little interest was felt. This was in consequence of the prevailing religious indifference amongst the Jews, and of the purely worldly motives which influenced many of them to change their

religion; perhaps also of some imprudent or false steps taken by friends of Israel; but chiefly in consequence of not attending to the prophetic parts of scripture. Of course, in time past, faithful Christians have had occasion to pay the most attention to other parts of the

Bible. But it was very instructive to observe, that from day to day the interest for missions amongst the Jews increases, notwithstanding all the difficulties connected with them. Some ministers spoke of discussions which they had occasionally with the Jews.

MISCELLANEOUS INTELLIGENCE.

RICHMOND, VA.—It was mentioned in one of our recent numbers, that the Israelites of Richmond, Va., had memorialized the Town Council of that city, in opposition to some "ordinance for the more effectual suppression of Sabbath-breaking." We now find that on the 13th of July a committee of the new Council, to whom the subject had been referred, introduced a report and resolution recommending a repeal of the obnoxious act. The report was "laid on the table, and ordered to be published among the proceedings of the Council."

NEW SYNAGOGUE AT CLEVELAND, O.—This building, described as "a substantial brick edifice 35 by 50 feet, and 28 feet high," was consecrated on the 7th of August. The Society there is said to number 70 members.

JEWISH REVIVAL.—The *Occident* is rejoicing over the symptoms of an "awakening" among the dry bones, lying scattered in various parts of our Southern States, and to some extent we sympathize in the feeling. That the stillness of the sepulchral valley is disturbed is assuredly a hopeful omen. But the triumph of our cotemporary is excessive and premature. "There was a noise, and behold a shaking—*בהם רוח אין* but there was no breath in them."

JEWISH POPULATION IN RUSSIA.—On the authority of the *Orient* the *Occident* makes the following statement on this point:—

There are 1,132,331 Talmudist, and 4,106 Caraites in European Russia proper, with the exception of Poland. There are also 7,670 Talmudists in the Caucasus and the country of the Tchernomoric Cossacks, and 5,330 of the same in the four Siberian governments—which with those in Poland, 455,330, gives the sum total at 1,604,767 souls.—Our readers will readily understand that, with all the care of the government in

taking the census, many must be omitted, or wrongly classified, so that it is assuming but little if we take the number of Jews at nearly, if not quite two millions, as has been frequently asserted.

It farther appears, that there are *twenty-three* governments in the empire, comprising "the best portion of the Russian territories," from which the Jews are altogether excluded.

SIR M. MONTEFIORE.—We observe that Queen Victoria has conferred on the zealous knight, since his return from Russia, the dignity of an English baronet.

THE *Univ. Isr.* speaks of the visit to Paris of Mr. W. C. de Rothschild, son of Baron Charles de Rothschild, of Vienna, and that his scrupulous observance of the most rigid ritual requirements of Judaism has excited much admiration there. This young gentleman has since reached London, where his exceeding piety excites the hope, considering his family connections, that he may one day exercise a most important and salutary influence in Israel.—*Voice of Jacob.*

OLD MANUSCRIPT.—Dr. Pinner, the author of several learned works, and translator of the Talmud, has lately discovered a parchment MS. of the prophet Habakkuk, of the ninth century. It is remarkable for not having the points and accents in the same way as any other known MS. of that period. A description of the new discovery of it is to be speedily published, at the expense of the Archaeological Society.—*Ibid.*

DR. ZEDNER, a Jew, has been appointed *Scriptor* to the British Museum. He is exempted from attending to his official duties on our Sabbath and festivals.—(*London Jewish Chronicle.*)

STATISTICS.—There are in Bavaria, 59,292 Jews; in Würtemberg, 12,266; in Saxony, 882; in Hanover, 11,127; in Baden, 21,368; in Kurhesse, 11,500; in Hesse-Darmstadt, 28,325; in the free city of Hamburg, 7500; in Lubeck, 560; in Frankfort, 10,000; and in Bremen, 1500. According

to the last census, the Jewish population of Hungaria, Slavonia, and Croatia, amounts to 250,000, and in the kingdom of Poland to 455,330.—*Der Jude*.

FREEMASONRY.—At the quarterly meeting of the Freemasons of England, held in London on the 3d June, the Earl of Zetland, Grand Master of England, reported, as the result of the correspondence he had held with the brethren in Prussia, that a Jew could not be admitted into any masonic meeting in the latter country. He then offered a resolution, which was unanimously adopted:—

To withdraw at once their representative from the Grand Lodge Royal York in Berlin, and that the representative of the latter to the Grand Lodge of England, viz., Brother Chevalier Hebel, be acquainted, through the Grand Secretary, that he could no longer be acknowledged, or take his seat, in the Grand Lodge of England, as the representative from the Grand Lodge Royal York of Friendship in Berlin."

A similar resolution has been adopted by the French Lodge.

DR. ADLER.—From the fact that Dr. A. has lately solemnized a marriage union between a member of the Burton St. (Reformed) Synagogue, and a member of the Orthodox Great Synagogue, Duke's Place, without imposing any religious test, as in a former instance of the same kind, (*Jewish Chronicle*, vol. ii., p. 302,) our London namesake is again anticipating a speedy healing of the breach, produced by the *cherem* launched by the late Rabbi against the reformers.

WE take the following items from the *Voice of Jacob*:—

JEWS IN FRANCE.—The population of France is 34 millions, of which the number of voters is 175,000, a little more than a half per cent. The number of Jews in France is estimated at 100,000, of which there are 910 *notables* in the seven Jewish consistories. It is found that no less than 714 of these 910 are on the electoral lists; and since the common ratio of a half per cent. would give only 514, it is reasonably inferred that so large an excess as two fifths exhibits a flattering testimony to the rank occupied by the French Jews among their fellow-citizens.

THE JEWS OF VENICE.—A correspondent of the *Arch. Isr.* estimates the number of Jews resident in Venice at 2,300 souls, having seven synagogues, and several admirable societies for religious and charitable objects.

GIBRALTAR.—Our agent in this place, in illustration of the charitable feeling of the Jewish inhabitants, mentions the fact that the amount collected on Purim day in the synagogues, and by the collection from private houses, was no less than 4,000 dollars, for distribution among poor families resident in the garrison; and this is besides gifts to 105 poor persons from various parts of Barbary! These last had a free passage to their homes at the expense of the congregation. This charity is indeed munificent, even for a Jewish community.

HAMBURGH.—The Jewish population of Hamburg and its territory, according to a recent census, is 5,586 males and 5,159 females; total 10,745 souls.—We think this somewhat understated.

Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from Aug. 15th, to Sept. 15th:—

By S. Bonhomme, Agent:—

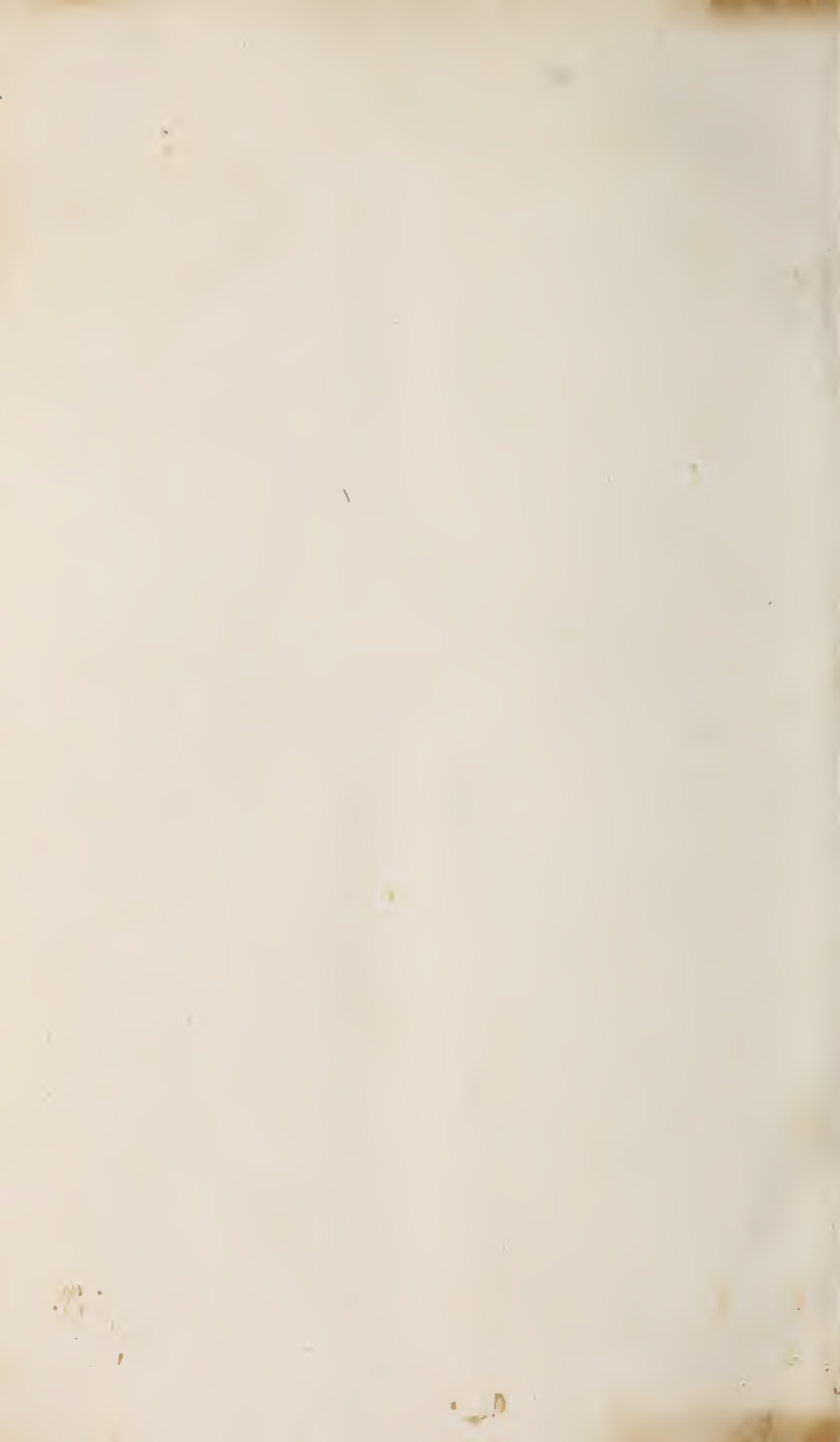
Don., Miss E. Brown, and others, New York,	\$5 04
Saml. B. Harper, Esq., and lady, do.,	5 00
Coll., Ref. D. ch., Kingston, N. Y.,	21 20
" Meth. E. ch., do., do.,	6 53
" First Presb. ch., Troy, N. Y., to cons. their pastor, Rev. Nathan S. S. Beman, a life member,	25 00
Coll., Fourth Presb. ch., Troy, N. Y., to cons. their pastor, Rev. S. G. Spees, a life member,	25 00

By Rev. J. H. Bernheim, Agent:—

Lutheran ch., Elizabethtown, Pa.,	3 24
Bethel, Winneb. ch., do. do.,	1 10
Presb. ch., Kittanning, Pa.,	4 00
Ger. Luth. ch., do.,	2 50
Meth. E. ch., do.,	2 37
Don., a Friend, Baltimore, Md.,	1 00
" First Bap. ch., do.,	4 83

Miscellaneous.

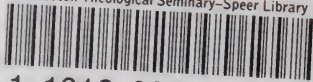
Don., three friends, per Rev. S. W. Magill, Cornwall, Vt.,	2 00
Don., Ref. D. ch., Claverack, N. Y., in addition to don. of last month, of \$11 51,	5 00
" A seeker of Israel's welfare," Lynn, Mass.,	4 00
Don., Ladies' Jews' Society, Provi- dence, R. I., to cons. Rev. J. Lea- vitt (pastor of Richmond st. ch.) a life director,	50 00
Don., Miss Forman, Pennington, N. J., per Rev. G. Hale,	3 00
Don., a Friend, Meth. E. ch. Forty- second st., by Chas. Reineman,	2 00
Subscriptions to Chronicle,	60 00





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